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# THE CLASSICAL WEEKLY

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The English Board of Education has recently issued a special report on The Teaching of Classics in Secondary Schools in Germany which is of the greatest interest to all classical teachers in this country. Three distinguished English scholars, Messrs. J. W. Headlam, Frank Fletcher, and J. L. Paton, were appointed as a committee to visit schools in Germany and make this report. It is 172 pages in length and may be gotten for a shilling from Wyman and Sons, London.

The report is divided into three sections: (1) The Origin and History of the Reform in Classical Teaching in Germany, (2) Comparison of English and German Classical Schools, (3) The Method of Teaching Classics in the Reform Schools in Germany. A good deal of the history of this movement is available elsewhere, as is also the comparison between English and German schools, but such a detailed treatment of the German method of teaching Classics I am not aware of. It would be too great a task to discuss the report in detail; on every page it is full of suggestions for our own work. There are two or three quotations, however, which I should like to make.

To the question, what form does the oral work take, the following answer is given, applying to the beginning year:

(1) In the translation, as soon as a chapter is finished, one of the boys is called upon to read the whole chapter through in Latin, any mistake in quantity or pronunciation being at once put right by some member of the class. Great stress is laid on intelligent reading, the proper pauses must be preserved, and the emphatic words duly emphasized. When at the next lesson the translation is revised, all books are closed and the teacher reads the Latin sentence by sentence, calling on members of the class to translate. The effect of this practice on the attention of the class is most marked; it forces them to pick up Latin by the ear and certainly counteracts all tendency to word for word translation by forcing the boy to think rather in terms of the sentence than the isolated word.

(2) After each section has been gone through carefully, all books are turned over and the teacher puts questions based on the text to the class. Each answer must be a complete sentence in itself, and the word which answers the question must come first in the answer. This exercise trains to careful observation in the reading of the text and plasticity of expression. In the first lessons, this reproduction of question and answer will perhaps be used after each sentence in the reader; the question words used—*quis?* *quid?* *cur?* *quando?* *quot?*—are written on

the blackboard and are easily picked up. This is, of course, practically an exercise in retroversion, and might easily develop into a mere parrot repetition if the teacher did not vary his questions skillfully. As soon as facility is acquired, a longer section, say a whole story, is taken, and the following may serve as a sample:—*Cum adulescentulus Romanus in castris amicis clipeum pulchrum et splendidum monstraret, Marius: "Cur laudas", inquit, "clipeum tuum? Strenuorum Romanorum fiducia non in sinistra sed in dextra est."*

During the first year the teacher will be content if the pupil in his answer simply rings the changes on the words used by the teacher in his questions: later on he expects the boy to cast his answer in quite a different mould and show some power of self-expression. The boys, too, become keen at showing how well they can do it. In the top classes, at the beginning of a translation lesson one or two of the pupils are called upon to give a short résumé or précis of the previous lesson in Latin, and this will be followed by a few questions in Latin by the teacher, intended to supplement the narrative or to bring out some point that is not clear. The boys in the top classes gave these résumés without any fumbling in quite passable Latin; any mistake was at once corrected by the vigilant class-mates. The whole showed a sense of mastery, and the joy that mastery gives *possunt quia posse videntur*. But such results would not be possible unless in the lower classes boys had been habituated to pick up Latin by the ear and express themselves in Latin simply and shortly. Similarly boys in the third year were called to read a piece of *oratio obliqua* into direct speech.

(3) Other exercises are in connection with vocabulary. Boys will be instructed to go through their back reading and put together all the words they find connected with the fleet, the army, the town, its buildings, its inhabitants, its government, etc., and the teacher will conduct a small dialogue on this vocabulary. *Quid in oppido videtis? Templa, vias, aedificia, portam, monumenta, fluvium, pontes videmus.* The appropriate adjectives are elicited. *Quis in oppido habitat? Homines, viri, feminae, pueri, liberi in oppido habitant.* This oral composition is not meant to prevent or prescribe written composition; on the contrary, it paves the way for it by inducing a sort of grammatical conscience which recognizes the fault at once by an instinct bred of habit, and in this way written composition is saved from preventable blunders. The whole of the composition is done orally during the first few weeks of learning Latin; it is based on the reader, a sentence with the singular is turned into the plural or *vice versa*, the tense, or person or voice is altered, adjectives are inserted and so on. Not until the way has been thus carefully prepared does the teacher ask for a written composition. He knows how much of a small boy's attention is absorbed by the very process of writing, the average boy of twelve cannot write and think at the same time, and therefore it is wiser to prevent

the occurrence of mistakes than after their occurrence to try to eradicate them. The advice of Quintilian is followed out: *scribendo dicimus diligenter, dicendo scribimus faciliter.*

In the next issue I shall make another quotation with some criticism.

G. L.

#### PROBLEMS OF ELEMENTARY GREEK

The first problem is the struggle for existence. In the opinion of the Philistines, there is no reason for any Greek problem whatever. Why should this antiquated mummy of a dead and buried past any longer linger superfluous on the stage? Of course people who talk that way do not know, but inasmuch as they are numerous and influential and aggressive, and are themselves convinced that they do know, they count for much in our day and must be reckoned with.

Greek yet remains the very best means we have for plowing up and wrinkling the human brain and developing its gray matter, and wrinkles and gray matter are still the most valuable assets a student can get down on the credit side of his ledger. It is a commonplace with the psychologist that the accurate translation of Greek requires a larger number of distinct mental acts and adjustments than the translation of any other language ordinarily studied, and a definite understanding of the facts makes this plain to the layman as well. The problem is to get these facts clearly before the layman's mind. Our modern educational reformers have in such cock-sure fashion laid down the principle that the Classics, and above all Greek, are out of date, useless lumber, unfit as a mental furnishing for the scholar and the practical man of to-day, that to most people the real issue has been befogged and obscured, and yet, in solving the problem of the relative values of humanistic and utilitarian studies, there is need for the clearest thinking and the clearest statement of principles. Not all should study Greek. As there are diversities of gifts, so there are diversities of operation; but there should be the self-same spirit working in all, the desire for the best individual results, and surely the brain-developing and culture value of the greatest of the languages cannot be safely ignored in any scheme of education.

The displacing of the old curriculum has given opportunity for the law of 'natural selection' to operate. The difficulty is that the apostles of change, in their eagerness to enthrone their own specialties, have denied that the old curriculum has any practical value. It is well enough to know Greek, of course, for those who have time and taste for it, but it is a luxury, an ornament and plaything for the dilettante, but useless for the hard-headed, commonsense man who must solve the problems and meet the competitions of our complex modern life. But the

life is more than meat and the body than raiment, and the things that are not seen and eternal are of more value to us as immortal souls, in the long run, than the things that are seen but temporal.

In the first place, then, the Greek teacher must be a missionary, even though he may seem to be merely a voice crying in the wilderness. He must know why his subject is worth while, and how to impress its value upon the minds of pupils who look to him for guidance. The trouble now usually is that the teacher of Greek cannot bring his argument to bear upon the student until the question has been practically settled against Greek. If a student does not find out till he enters college the great advantage of a knowledge of Greek, especially if he has literary tastes and wishes to specialize in English or Latin, it is a hardship to be compelled to give up nearly a quarter of his time in college to the study of Greek, whereas, if he had studied Greek two or three years before entering college, it would have been a help to him from the very start of his college course.

It is coming to be true more and more that the teachers in our High Schools are men and women without classical training, or at least without a knowledge of Greek. Too often impressed with the idea that change is necessarily progress, they ignore the teachings and experiences of the past, and hence deprive their pupils of the only means which can adequately explain the present. Without a first-hand knowledge of what the Greeks stand for in the development of present civilization along artistic, aesthetic, philosophic and literary lines, one can never adequately understand or explain how our present ideals and conditions came to be what they are, nor can one form a fair and comprehensive judgment as to present problems and tendencies. He who will not be a Greek must be to some extent a barbarian.

The only adequate knowledge of what Greek civilization means is first-hand knowledge, and this can be obtained only by an acquaintance with the Greek language, which is in itself quite the most marvellous thing the Greeks have left to us. This question is not a problem in elementary Greek, but it is an elementary problem for the Greek teacher to face, and he must in the end contribute to the right solution. For the matter is not yet settled, and ultimately the fittest will survive, for so it is written in the law.

I suppose it is out of the question to expect that many even of the large High Schools in the middle west will offer Greek, at least under present conditions, but it is only fair that principals and teachers in our High Schools should call the attention of pupils to its value, and encourage them to take it, if not in High School at least in college. As Professor Bristol has recently said:

This should be done in order that students who seek an education which is primarily in literary and humanistic subjects may not miss the fundamental basis of the highest excellence in those fields. . . . Let us not forget that it is a fine, even the finest, means of literary culture, and when a student seeks the very best, let us be honest and tell him what it is, even if we cannot offer it to him!

But enough of this preliminary problem. Let us take up the real problem of the teacher of elementary Greek, the problem of the mastery of the tools for successful Greek study. This problem is mainly the mastery of forms, the acquiring of a working vocabulary, and the understanding of the common principles of the syntax, and these tasks should be approximately completed during the first year. The usual way is to begin with some elementary book and to take up the forms and syntax in an orderly fashion corresponding somewhat to the order of the Greek grammars. This method has its advantages, and is by all odds the best for a teacher of small experience who is not perfectly at home in his grammar, and able to answer correctly and without hesitation any ordinary question that may come up. But the method has also its decided disadvantages. It involves the expenditure of at least half a year before continuous prose is read. It takes up time with some forms and constructions that rarely occur, some which will very likely not be met in Xenophon for months. Detached sentences, manufactured, or simplified, or selected, to illustrate certain forms or certain syntactical principles, are often difficult to understand, when the same sentences read in their context would present no difficulty at all. The interest also is greater in reading a continuous narrative. Then, too, time for constant drill on declensions, principal parts, synopses, can scarcely be found when some new and difficult set of forms, with a reading lesson of many illustrative sentences must be emphasized.

I shall outline a method, not new of course, which I have used with about twenty classes of beginners, both in secondary school and college, with such success as has convinced me that, for me at least, it is a profitable plan. I do not pride myself upon having discovered any new and revolutionary method which will make elementary Greek a snap course. Every such scheme is a delusion and a snare. Elementary Greek cannot be made an easy matter, but it can be made so interesting that students will go on conquering and to conquer in a way very satisfactory both to themselves and to their teachers. The three essentials of forms, vocabulary, and syntax may be so thoroughly mastered during the first year as to give no trouble afterward, and in the same time two books of the *Anabasis* may without diffi-

culty be read carefully and thoroughly, and seven or eight hundred brief illustrative sentences be translated into Greek. That would have seemed a big contract to me a few years ago, but now it is accomplished easily every year.

We begin with grammar and *Anabasis* the first day. The first lesson is of course the Greek alphabet, which is learned in order and repeatedly written, together with breathings, classification of vowels and consonants, and sounds of the letters.

In lesson 2 we take masculine and feminine nouns of the second declension, for *Δαρεῖον*. A vocabulary of the second declension nouns given in the grammar is required, also the discussion of syllables, quantity, and accent, so far as is called for by this lesson. Much emphasis must be laid at the start on correct pronunciation and accent. The accent should be learned as a part of the word. Inflection is gone over again and again, both orally and in written form. Merciless insistence on correct form, accent and pronunciation at the start saves time later. In this way the bugbear of Greek accent is soon overcome, if students see that the teacher is utterly intolerant on these points, and that the ordinary rules are after all few and simple.

Next day lingual stems of the third declension are taken up for *Παρθενίδος* and *ταῖδες* and the present middle indicative of the *ω*-verb is required for *γλυκύταται*, and the first two lines are translated. With this lesson also begins Greek prose composition. Five sentences are dictated requiring only the vocabulary and forms thus far studied, though *ην* is added by the teacher. Darius and Parysatis are born, Cyrus was son of Darius, The island belonged to (was of) Darius, are part of the sentences in this first lesson in prose.

In lesson 4 the declension of *πρεσβύτερος*, *νεώτερος* and *Κύρος* are already known. Masculine nouns in *-ης* of the first declension are taken (for *Ἄρταξρης*), with the special rules for accent and the vocative forms. For *ὑπάντεντεν* the conjugation of the imperfect active of *λύω* is in order with needed treatment of augment and endings. Next the active imperfect of the contract verb *φιλέω* is needed for *ἡσθένει*. For this we need to know only that *εο* becomes *ον* and *ει* becomes *η* and that the accent stays in the contract form where it was before contraction, the *kind* of accent being determined by the rules already learned. First declension nouns in *-η* are learned (for *τελευτήν*), also the article in full, and the conjugation of *Διδύμην* (for *ἔβολητο*) and the first section is translated. Also five sentences, like Darius wishes Cyrus and Artaxerxes to be present, are written in Greek.

From now on the declension of the article with the noun is required and adjective words are declined with the nouns.

I need not go further to indicate the nature of the

<sup>1</sup> The circular sent out last September by Professors Gayley and Merrill of the University of California to the secondary teachers of English and Latin in California is a strong and timely plea for Greek as a prerequisite for the effective study of English and Latin in college. See THE CLASSICAL WEEKLY 3.73.

method but may note what is accomplished during the first two weeks. In declensions we have the second entire, nearly all the first and a goodly section of the third. We have the article, the simple relative, *αὐτός* and the comparison of adjectives by *-τέρος* and *-τάτος*. We have the present active and middle/indicative of the *ω*-verb, the first and second aorist active, together with *ἴσην* and *ἴστην*, and the present optative active. Besides, forty short sentences have been translated into Greek and we have a vocabulary considerably larger than that of the fourteen lines translated. Accent gives trouble yet both in pronunciation and writing, but we are conquering it. Not the slightest mistake is passed over without correction, and almost without exception mistakes in written work are corrected by members of the class. Better than all, teacher and students are pulling together splendidly, the game is becoming really interesting, and victory is already assured. The proverbially difficult beginning has been made, but we have been hastening slowly and we must to secure good results.

It will be evident that very little time is required each day for translating the Greek text, and so plenty of time is taken for drill on the forms. As much variety as possible is introduced into this work, oral work singly and in concert, and then the reproduction of the same on the board. The oral work trains the ear, the board work trains the eye and shows whether there is mastery of forms and accent.

One word about the prose work. From the start the English sentences are given by the teacher and translated orally by the student with no book or paper to help him. Then he passes to the board and writes the sentence there. I never allow sentences prepared outside the class to be merely copied upon the board. They must be given orally and then after criticism must be written on the board where the whole class criticises. Every needed change in the written forms, however slight, is made by the student himself. He must himself get it exactly right before he leaves it. I cannot too strongly emphasize this, for it is the secret of real mystery. I am too old-fashioned to put faith in the idea that a thing half learned and half understood will afterward 'soak in' and become a part of one's outfit half unconsciously. There is something in it but not much. It is too accidental to be reliable.

Of course it is to be understood that in every lesson very careful and complete references are given to the grammar, covering every new point that comes up. Thus the grammar is constantly in use, and the grammar habit is fixed early in the course, and a very handy habit it is—not formed by too many people either.

One criticism likely to occur to you will be that the method is a sort of hop-skip-and-jump affair, that nothing is strictly according to any method

after all. Granted. The apothecary has a well assorted and systematically arranged assortment of materials for compounding any prescription you may call for. He goes to his stock, gets what he wants, puts it up as required and delivers the goods. So we go to the grammar for what we want for the task of translation immediately at hand, and we get what we want. The rest we shall need at another time and when we do need it we know where to find it, and we go after it.

In lesson 11 there is a liquid future and a first aorist middle, and we go after them, in lesson 12, a first aorist passive and *λοταί*, in 13 a present subjunctive middle and a future indicative active, and so the forms accumulate. In fact when we have finished reading the first chapter of the *Anabasis* we have met most of the forms that we shall ever see in Attic prose, except the imperative and this appears in the third chapter. Certain important nouns like *ναῦς* and *πατήρ* come later, but we have had *μήτηρ* and *ἀνήρ*.

As soon as we have met examples of all the principal parts in the text, we systematically attack the principal parts of the verbs and the tense synopses. By way of review and to give completeness we here take up in full the conjugation of the *ω*-verb, the *μω*-verb and the contracts.

About the middle of the first term, a few lines are assigned each day from the beginning of Book II as an additional reading lesson, without grammar references, so that the student must rely upon his own resources and the notes for help. Sixty-two lessons bring us to the end of chapter 2 and then we give grammar references as they may be needed and use a book in prose composition instead of dictated sentences.

Now as to the results of the first year's work. Two books of the *Anabasis* have been read carefully, the forms are well in hand, the common constructions are familiar, vocabulary is in good shape, written work shows few mistakes in forms and accent, and the class is ready for *Hellenica*, *Lysias*, and *Homer* in the following year, *Plato* and the drama in the third.

But isn't it drudgery for the teacher? Not a bit of it. Each year I enjoy my beginners' class as much as any work I do, and have learned to make it tell on all the subsequent work, and I have a feeling that the number of wrinkles developed in the brains of my pupils by the study of Greek will compare favorably with that produced by any other study requiring the same length of time. And the delight of seeing students begin to sit up and take notice, of seeing the sparkle of interest in their eyes, is wonderfully satisfying.

The future of Greek rests largely with the teacher of Greek, and any workable plan may prove suggestive. This is my apology for discussing a plan no

better, it may be, than many another. In Greek study old methods must largely pass away or undergo large modifications. Curious philological research belongs to the field of the specialist in the university. To us belongs rather the study of Greek as a polished instrument of human thought, which enshrines some of the world's greatest literature and is needed as the explanation of most that is great in the literature of all later times.

The problems of elementary Greek are to awaken interest, develop enthusiasm, secure mastery, give self-control and the grasp that makes for real culture. The teacher who secures these results is a *Μαρθωνόπαχης* and has, in his own little field, put the barbarians to flight.

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### REVIEWS

Cicero: Tusculan Disputations, I.II.V. Edited with Introduction and Notes by H. C. Nutting. Boston: Allyn and Bacon (1909).

Of the longer philosophical works of Cicero the Tusculan Disputations throw, perhaps, the clearest and most general light upon Cicero's attitude of mind toward Greek philosophy, and it is somewhat remarkable that they have not been more frequently studied in the college classroom. A good American edition for classroom use has long been needed. Aside from Professor Nutting's book, the nearest approach to it, since the days of Charles Anthon, has been a recent volume (1903), good so far as it goes, but containing only the first book of the *Tusculanae* (together with the *Somnium Scipionis*), edited by Professor Rockwood and published by Ginn and Co.

That Cicero's philosophical writings, especially those of a highly speculative character, are less often read to-day in American colleges than they used to be—say thirty or forty years ago—seems to be a fact. Several causes have contributed to this partial neglect of a great author. Owing to the College entrance requirements the young student gets a taste of Cicero always in the schools. The College teacher, who is anxious that his pupils should in the long run be introduced to as many Latin authors as possible, finds in this feature of the school curriculum an excuse for filling in the limited time at his disposal with the study of writers other than Cicero. The extensive editing of the Classics which has been going on for more than a score of years has greatly increased the body of Latin literature available for classroom use, so that authors who, a quarter of a century ago, were hardly thought of for this purpose are now presented to us in the most attractive form. Moreover not a few teachers are lacking in genuine appreciation of speculative liter-

ature, and have become a little impatient of the somewhat trivial treatment of philosophic problems, which characterizes, in some degree at least, the great Roman orator's manner of dealing with his Greek originals. These teachers have recourse to the new publications just referred to, and in consequence the works of Cicero have, to some extent, been thrust aside.

But however unimportant may be a part of what Cicero has to say on the subject of philosophy, one thing at least should not be allowed to escape notice. Were it not for Cicero's endeavors to make the speculations of the Greeks a means of enlightenment and comfort to his countrymen, we should lack one of our most comprehensive and reliable sources of information regarding the history of speculative thought in both Greece and Rome. Deprived of this guide we should be groping in the dark about a subject which is of very positive importance to our higher educational interests, for Cicero deals with many a topic of philosophical and historical value whose significance would no longer be clear to modern scholarship, were it not that his account of it (and his alone) has survived the ravages of time.

Moreover Cicero's exposition of ancient opinion touching the immortality of the soul and the idea of God is a vivid commentary on the teachings of Socrates, Plato and their successors, and may serve to-day as a happy balance to the materialism of the great poem of Lucretius which is now a constant subject of study in collegiate courses. The idea that Cicero ought to have put forth complete and coherent treatises on all questions of a quasi-religious or psychologic character, such as may be found in modern writings, is as disproportionate and absurd as the notion that such pseudo-scientists as Democritus, Epicurus or Lucretius are deserving of harsh criticism because their manner of dealing with the atomic theory was rationalistic rather than empirical. Our chief interest in this matter attaches to the history of ideas rather than to the ideas themselves, and it is this fact that lends to Cicero's philosophical writings their permanent, if not their paramount, importance.

Professor Nutting has done his work well. Students who are fond of Cicero will regret that he did not annotate all of the *Tusculan Disputations*. Yet his selection has been made in accordance with the best judgment possible under the circumstances, for books I, II and V afford us all that is essential to a thorough understanding of the subject-matter of the entire work. The Latin text is mainly that of the recension of C. F. W. Müller, in the Teubner series.

The Introduction, twenty-five pages in length, leaves little to be desired. In it are contained a

discussion of Ciceronian philosophy, and an account of the several Greek schools whose variously shaded tenets underlay the philosophic thought of the time, and reflected the researches and conclusions of such teachers as Pythagoras, Empedocles, Democritus, Socrates, Plato, Zeno, Cleanthes, Chrysippus, Epicurus, Xenophon, and others perhaps of less prominence and importance. Professor Nutting's English style is clear and engaging, and the essay, as a whole, makes excellent reading. Following the Introduction are a Brief Bibliography—perhaps a little too brief—and a Synopsis or digest of the printed text. The synopsis occupies the space of ten pages, is carefully constructed, and will undoubtedly serve as a help to the "inexperienced reader" in following the "connection of thought". Such a résumé, however, although of practical value to the specialist, is of doubtful interest to the average undergraduate; for his purposes the better plan is, in our judgment, to incorporate all such assistance in the commentary.

The Notes (pp. 131-291), are distinctly helpful and illuminating, although at times we may wish for a note where none exists, or for further guidance where the note given seems hardly adequate. For example, *magnitudo* (page 27, line 5) might be made plainer by the suggestion that the word *memoriae* is understood. A note on *similem* (page 87, line 14) would not be out of place, or else that on *mercatum* (line 15) should be amplified. But omissions of this sort, if they are omissions, are always on the side of brevity, which is both their compensation and their justification. The illustrative material, although well chosen, is by no means in excess as regards its amount—a feature of the work that will commend it to most minds, although it is evident that the editor was influenced in this particular by the necessity to be brief. The greater part of this material is drawn, very properly, from Cicero's own writings, but occasional departures from the rule have been made to advantage. The parallel passages are usually quoted in full, and with evident understanding of the fact that mere citation is rarely appreciated by the youthful student.

The translations are numerous. Here again the editor has succeeded in throwing light that is both penetrating and suggestive. Of all possible means of elucidation that afforded by translation is the most delicate and difficult. A good translation may be immeasurably helpful; a poor one is usually misleading. But what is good translation? This is a question about which opinions have always differed. The reviewer can only say in this instance that Professor Nutting's renderings very seldom do less than justice to the English tongue, while they bring out with marked precision and distinctness the meaning of the Latin; in general they steer a reasonably safe course between an excess of paraphrase on the one hand and that extreme of literalness on

the other which often is not English translation at all.

Following the notes are two indexes, one of proper names in the text and the Introduction, the other of miscellaneous matters referred to in the Introduction and the Notes. The second is evidently not meant to be exhaustive. Misprints are few in number. Instead of *Au* we should of course read *An*, on page 7, line 15, of the text, and on page 88, line 10, *autum* should be corrected to *autem*.

The book is a valuable contribution to Ciceronian literature, as well as a convenient and attractive manual for the classroom.

UNION COLLEGE.

SIDNEY G. ASHMORE.

Roman Life and Manners under the Empire, by Ludwig Friedländer. Authorized Translation of the Seventh Enlarged and Revised Edition of the *Sittengeschichte Roms*. Vol. III by J. H. Freese. New York: E. P. Dutton and Co. (1910).

The third volume of this work (see THE CLASSICAL WEEKLY 3.52) makes the welcome announcement that "a supplementary volume, containing the Notes and Excursuses omitted from the seventh (popular) German edition, translated by Mr. J. H. Freese, will be published in 1910".

This volume, which brings the book itself to a conclusion, and is provided with an index, is a great improvement on the first and seems somewhat better than the second. It is not free from errors and defects, as is shown by the occurrence of such a sentence as, "It is doubtful whether he possessed any, or how much, real talent for poetry" (p. 31), where the German has been followed more closely than good English usage permits. On the contrary in the statement (p. 4) that the tenth satire of Horace's first book was written several years *later* than 26 B. C., Friedländer's plain statement that it was written *before* that date is either misunderstood or disregarded. "to ases", on p. 38, is probably a misprint, although the reviewer is warned by experience not to be too free in making conjectures (see THE CLASSICAL WEEKLY 3.62). The index seems to be inadequate. Under *Augustus*, for instance, but two references are given, both to passages in the third volume. Friedländer has in the indices to the three volumes of his sixth edition no less than 16 references under *Augustus*, and if he included such casual references as the second of Mr. Freese's, this number would probably be more than doubled. Under *Augustalis* there is no reference to 3.165, where a definition of the term is given. This definition, by the way, is not an accurate one, or is at least incomplete, since it disregards the *Augustales* outside of Rome.

The reviewer has been informed privately that the publishers have commissioned Mr. Freese to

revise Mr. Magnus's volume. If he will then revise his own volumes, we shall have, with the notes and excursions, a very valuable book.

UNIVERSITY OF PENNSYLVANIA.

JOHN C. ROLFE.

### CONFESIONS OF A PROFESSOR

While our colleges of liberal arts are groaning with their regrets, their misgivings, and their sins, Prof. Grant Showerman has seen and stepped into an opportunity. In a book of essays, entitled "With the Professor", he attempts, with a limpidity of style and a gentle temperance recalling the Elia of Cambridge, Mass., to relieve the stuffed bosom of higher education by ingenuously revealing to the world the present sensitive and uneasy state of the professorial mind, its inner conflicts, and its discordant environment. In the course of his lucubrations this very typical academic gentleman pretty nearly exhausts the stock topics of academic society: salaries, receptions, cost of living, merits of teachers, research, and educational policy. Readers in university communities, East and West, will find themselves testifying to his representativeness by exclaiming "That's our college through and through", "That's I" or "me"—according to their grammatical faith.

But to represent things from certain points of view is to satirize them; by virtue of his humanistic standpoint "the Professor" is a satirist. In these days of universal elective franchise no one knows the object of education; the object of educators, however, or, more accurately speaking, of their wives and daughters—is "getting on". The rising young instructor, therefore, is compelled to be a hypocrite. He must devote his energy to doing things in which he does not believe—writing articles on "Terminations in T" and "Suffixes in S"—in order to win the hollow approbation of the learned, which leads to promotion. "The Professor" entertains a rather undignified conception of the function of the various scientific and philological journals. He is so cynical as to suggest that contributors should be obliged to pay regular advertising rates. One does not like to think that there is any occasion for such stringent measures.

Behind the satirist, however, is a dismayed and bewildered believer in humane culture—the pensive and melancholy Ossian of contemporary education. He stands by the graves of Homer and Virgil, and mourns for the bygone days. Since the great educational revolution and the irruption into the colleges of the Third Estate, he has witnessed the defeat, demoralization, and dispersal of the intellectual nobility. A new and alien order of mechanics, engineers, business men, farmers, linguistic cranks, and scientific pedants possesses the field. Their means are not his means, nor their ends his ends. He is among them but not of them; he moves with them, but

keeps step to another drummer. He is something of a sentimentalist; he expresses his dissent with the sound of a harp, when the crisis calls for a trumpet. In his ability to excite sympathy with his ideals and in his inability to suggest or institute practical reforms—in his quite resourceless idealism—Professor Showerman's "Professor" fairly symbolizes the faculty of liberal arts in a large university.

"The Professor", like many contemporary humanists, imagines that his melancholy arises from his recollection of the old regime. As a matter of fact, it arises from his ignorance of the history of education. Hearing him talk, one would be led to suspect that in the good old times before President Eliot students were fired with an inhuman love of liberal culture for its own sake. As a matter of fact, Ascham and Peacham and Milton and Locke and Chesterfield advocated a liberal education primarily because it was the most valuable and practical training for a liberal career. The scholar-gentleman contemplated in the aristocratic classical curriculum was destined for activities calling constantly into play both gentlemanliness and scholarship. He was destined for a part in good society and a part in public life; for these definite ends he was supplied with ancient and modern languages, ancient and modern history, philosophy, logic, rhetoric, etiquette, and the graces. There was a clearly shaped educational policy, because there was a clearly conceived educational object. "The Professor" is in despair, because he feels a hopeless and entirely untraditional desire to transform all students into scholars and gentlemen—a desire which Burke would have told him is at war with nature.

"The Professor" has a very pretty chapter in which he rejoices that the pursuit of culture is his means of livelihood. To put it in brutal English—he needs languages, literatures, history, philosophy, rhetoric, etiquette, and the graces *in his business*. But the teacher of classics is not unique in needing these things. They are needed also by men of letters and teachers and critics of literature, by historians and philosophers and teachers of philosophy and history, by editors, publishers, clergymen, college presidents, diplomats, and statesmen. For these classes, at least, a liberal culture is the most definite kind of training for "success in life". In this age of intolerance for purposeless and indolent Goodness and Beauty, perhaps the hope of future usefulness for the college of liberal arts lies in frank competition with its rivals not for the women and weaker brethren, but for the young men of ambition and promise, desiring to qualify themselves for the careers—more numerous now than ever before—open to liberal scholars and gentlemen. If it would but condescend to inscribe over its portals, "We, too, train for life", it could reduce the chaos of election, form an educational policy, give what is now demanded of every college, and at the same time gain what it privately desires.—From *The Nation*, April 7, 1910.

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